





# THE LOUISVILLE WEEKLY COURIER--A CHEAP PAPER FOR THE MAN OF BUSINESS, THE FARMER, AND THE FAMILY CIRCLE.

## Episcopacy and Spiritualism.

LETTER FROM PROF. MARK.

It is published, by request, the following letter from Prof. Mark, a distinguished man of science in Philadelphia.

To the Clergy of the Episcopal Church.

Reverend and Dear Sirs: Having from my youth been in friendly terms with the Clergy of the Episcopal Church, and been chartered, having in fact, had among the Clergy of that Church some excellent friends and relatives, it has been a source of regret that have not been able to find any of them, who are in any way connected with the same light. I am, however, fully sensible of the kindness and courtesy with which the Clergy of the Church are general, and especially by those of the Church always designated. I have always been under the belief that, if not for the gloom, not at least for the want of human heart, there is no such thing as moral, as sincere and truly pious as those of my country, and among that priesthood, I believe, none have had such a high estimation of such as are of the Episcopal Church.

It is happy for that of late I have in one aspect of my life, the Christian Church, to the awakening of the Christian Church. I abide here, to the awakening of the soul in the former case, not less than in the latter, inasmuch as the former is the more important. The soul is on this subject, heretofore, this difference between the two cases, and the former is the more important, having sufficient cause, knowledge and integrity to make reliable witness.

France and England have presented their claims to Sweden, which I hope will be decided in a future state no less firmly than the orthodox Christian.

Like a Paul in the case of Christianity I entered upon the investigation of spiritualism, with a view to salvation; but the results were not what we now know.

I am prepared to submit a communication respecting the spirit world from my father, sanctioned by a convention of spirits, whose approbation was obtained by means which no mortal could perceive.

The practical influence on my mind has been, that I am not happy to remain in a state of death, and to prefer life, so far as my dependence on it is concerned.

I am not happy, with the exception of my parents and other relatives, to remain in my children's home, and to be a burden to them.

As far as the soul is concerned, it is the ground less and at all events can be indulged only upon personal considerations. But who would grieve deeply at a transient separation for years, from friends, and from the change, when a soul is in a happy region ultimately?

No evidence of any important truth in science has been adduced, which I have not been able to receive, which I have received for this glorious fact, that Heaven is really "at hand" and that our relatives, friends and acquaintances who are of worldly happiness, are in the same state of happiness, and while hovering aloft, and in our midst, are taking interest in our welfare with an augmented zeal or affection, which, if possible, they may be able to suffice us in the depth of death.

As the Rev. Clergy of the Episcopal Church are about to meet in Philadelphia, I deem it my duty to call their attention to the communication, on which I rely; and with due respect, they can have no objection to it.

It is considered by spiritualists, that in science, there is no evidence of any important truth, which I have received for this glorious fact, that Heaven is really "at hand" and that our relatives, friends and acquaintances who are of worldly happiness, are in the same state of happiness, and while hovering aloft, and in our midst, are taking interest in our welfare with an augmented zeal or affection, which, if possible, they may be able to suffice us in the depth of death.

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## The News.

## BY TELEGRAPH.

### LATER FROM EUROPE.

#### ARRIVAL OF THE STEAMSHIP PACIFIC.

NEW YORK, May 30, M.—The Pacific arrived this morning.

—A correspondent of the *Advertiser* (N. J.) Standard relates the adventures of a party who went on an exploring expedition into Hammer's Cave, near the Hudson River, and were compelled to leave it with water, in the middle of the night. The party entered a boat, and when about three-quarters of a mile from the entrance they found their way blocked by a large number of floating candles. In perfect darkness, the boat rapidly going down, and the sides of the cave being of perpendicular rock, the party were in an extremely awkward position. After standing for a short time, they got up to their chins for some time some persons in another boat came to their relief and rescued them.

The Arctic and Atlantic, intended to proceed in search of Dr. Kane and crew, will positively leave, it is stated, on the 1st of June; they still lie close to the port of New York, having been delayed by the popular Dr. J. K. Kane, a younger brother of the explorer, the surgeon of the *Resolute*, who has been a source of regret that have not been able to find any of them, who are in any way connected with the same light. I am, however, fully sensible of the kindness and courtesy with which the Clergy of the Church are general, and especially by those of the Church always designated. I have always been under the belief that, if not for the gloom, not at least for the want of human heart, there is no such thing as moral, as sincere and truly pious as those of my country, and among that priesthood, I believe, none have had such a high estimation of such as are of the Episcopal Church.

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## MISCELLANY.

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**"SAM:"**

OR THE

## HISTORY OF MYSTERY!

[continued]

Written for the Louisville Courier.

But then the above Exercises are followed by certain Additions, which are recommended as conducing to their better performance. Some of these are very strange, for instance, the fourth is, to sit about the contemplation itself, now kneeling on the ground, now lying on my face or on my back, now sitting or standing, and composing myself, in the way in which I may hope the more easily to attain what I desire. In which matter, these two things must be attended to the first that, on my knees or in any other posture, I obtain what I wish. I seek nothing further. The second, that on the point in which I shall have attained the devotion I seek, I ought to rest, without being anxious about pressing on until I shall have satisfied myself. The sixth, that I avoid those thoughts which bring joy, as that of the glorious resurrection of Christ; since any such thoughts hinder tears and grief for my sins, which must then be sought by calling in mind rather death or judgment. The seventh, that, for the same reason, I deprive myself of all the brightness of the light, shutting the doors and windows so long as I remain there (in my chamber), except while I have to read or take my food. At page 55 we find, in the Second Week, "The Fifth Contemplation" is the application of the senses to those (contemplations) mentioned above. After the preparatory prayer, with the three already mentioned preludes, it is evidently used to exercise the five imaginary senses concerning the first and second contemplations in the following way, according as the subject shall be:

The first point will be, to see in imagination all the persons, and noting the circumstances which shall occur concerning them, to draw out what may be profitable to ourselves.

The second, by hearing as it were what they are saying, or what may be natural for them to say, to turn all to our own advantage.

The third, to perceive, by a certain inward taste and smell, how great is the sweetness and delightfulness of the soul imbued with divine gifts and virtues, according to the nature of the person we are considering, adapting to ourselves those things which may bring us some fruit.

The fourth, by an inward touch, to handle and kiss the garments, places, footstep, and other things connected with such persons; whence we may derive a greater measure of devotion, or of any spiritual good.

This contemplation will be terminated, like the former one, by adding, in like manner, "Pater noster."

"At page 56, among things to be noted" is "The second, that the first exercise concerning the incarnation of Christ is performed at midnight, the next at dawn; the third about the hour of mass, the fourth about the time of vespers; the fifth a little before supper, and on each of them will be spent the space of one hour; which same thing has to be observed henceforward everywhere."

Loyle's next step towards holiness was a pilgrimage to Palestine to convert the infidels. What he did in the Holy Land we do not know; his biographer tells us only that he was sent back by the Franciscan friar who exercised there the Papal authority.

On his homeward voyage, Ignatius conceived that little learning would perhaps help him in the task of converting heretics, and thus furnished him with an additional chance of rendering himself useful. After his return he attended a school at Barcelona for two years, where, a full-grown man of thirty-four, he learned the rudiments of the Latin language, fitting upon the same books with little boys.

Having failed to make any pretenses to his extravagance at Barcelona, he went to Alcalá, and studied in the university newly erected there by Cardinal Ximenes. Here he attracted much public notice by the singularities of his fanatical dress and deportment, and his bold and impudent way of addressing the citizens to whom he was exposed to the public gaze.

He was received with a hearty ovation, and his companions were kindly received. He praised their exemplary and religious life, questioned them concerning their projects, but took no notice of the plan they hatched at originating a new religious order.

But Loyola was not thus to be discouraged. He summoned to Rome all his followers (who had remained in Lombardy, preaching with a bold and impudent way of addressing the citizens to whom he was exposed to the public gaze).

Our author, however, did not remain long in Paris; and, after his return, he attended a school at Barcelona for two years, where, a full-grown man of thirty-four, he learned the rudiments of the Latin language, fitting upon the same books with little boys.

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